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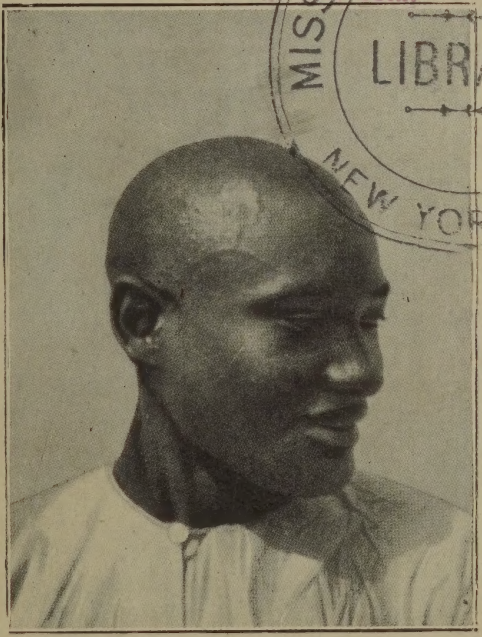

# UGANDA AND ITS PEOPLE

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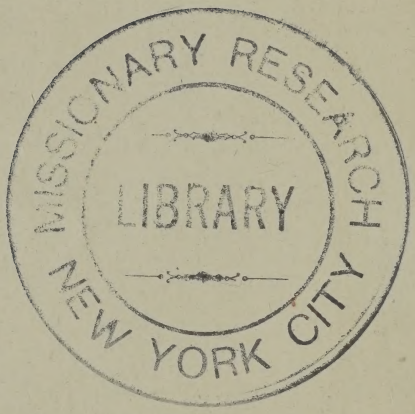
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# UGANDA

## AND ITS PEOPLE

BY

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# UGANDA AND ITS PEOPLE

## I. INTRODUCTION

We have heard how the Arabs went into the middle of Africa trading for ivory and slaves. Those who had most to sell were the largest and most powerful tribes or nations. They had won the victory in fighting with others less strong, and then settled in the land. Amongst these nations the Baganda were the strongest and most intelligent, and their country was large, well cultivated, with many people living in it. The country is called Uganda by the Arabs and white people, but the Baganda call it Buganda. Their language is called Luganda: one of the nation is called a Muganda, and two or more are Baganda. Other words in the language are altered in a similar way, and different things are thus clearly known, often by altering the first letters only.

The land lies almost in the middle of Africa, in the centre of what is called "Tropical Africa," or Central Africa. The part called the "Tropics" is rather over 3,000 miles wide, where the sun is very hot, and where plants and trees grow very quickly during the rainy seasons, or where there are rivers and lakes. In the middle portion the sun rises at six o'clock in the morning and sets at six in the evening all the year round: the very middle is called the "Equator" for that reason, and here the Arabs found Uganda. It lies to the north and north-west of the great inland lake called the Victoria Nyanza, which has an area of 26,828 square miles of beautiful fresh clear water, and many large islands in different parts of it.

There are also many large rivers, but most of these are almost choked up with papyrus plants, so that the water flows along very slowly, and boats cannot travel along them. In most places the people cross them in dug-out canoes, which are kept ready at the chief places where the larger roads are made through the country. But on the great lakes they used to have thousands of canoes, very cleverly built of boards, sewn together with fibre on to a strong boat-like base, and held firmly together by cross-pieces cleverly fitted into the side boards. The paddlers sat on these cross-pieces, having flat heart-shaped paddles with shafts rather longer than their arms, and the steersman sat at the stern, using his paddle at one side or the other, as needed, to keep the canoe on the right course. Some of the larger ones needed fifty paddlers, and went very swiftly on the lakes, either for trading or for war.

There are also great forests in different parts with many large trees, mahogany, African oak, teak, and other very useful woods. One kind of wild fig-tree is very common, and the branches, when cut and stuck in the ground in making a fence, take root and grow quickly into new trees; so a strong living fence, which later on gives both firewood and shelter, is soon made round a house or plot of ground.

Wild animals of many kinds live in the forests and on the grassy hills and plains: elephants, buffalo, lions, leopards, wild cats, zebra, antelope, deer, and smaller game. Birds of many kinds are plentiful: guinea-fowl, partridges, hawks, fish eagles, kites, vultures, parrots, kingfishers, and smaller birds of brilliant colours, are seen in great variety. Many kinds of monkeys and baboons abound in the woods and forests. Large herds of elephants roamed over the country many years ago, from which stores of ivory were obtained for sale to the Arab traders: these are now much fewer, and few

large tusks can be got. The elephants were caught in pits covered with brushwood, or by weighted spears dropped from trees as they passed underneath. Other hunters had guns or rifles, and were employed by the king or chiefs to shoot for them.

Lions and leopards are hunted by bodies of men

NATIVE CANOES.

armed with spears or clubs, the leopards being often driven into strong nets. The Baganda are very brave in these hunts, and often some get killed or badly mauled. Hippopotami are found in great numbers in the lakes and in some rivers, and these too are sometimes hunted and killed if they attack people. Crocodiles are plentiful round the lake shores, and snakes of many kinds, often of large size, are found all over the country.

The country is mostly hilly, with slow streams or swamps in the valleys between. On the eastern side runs the great River Nile, 3,500 miles in length, running from the Victoria Lake at the Ripon Falls, Jinja, into and out of the Albert Lake, and through the Sudan and Egypt to the Mediterranean Sea. Other rivers flow into the lake, and others run northwards through Uganda into the Nile. On the western side are the Lakes Albert and Albert Edward, and to the north-east Lake Rudolf.

The whole country now included in the Uganda Protectorate is about 420 miles in length and 290 miles in width. Eastwards it is bounded by Kenya Colony; north-east, by Ethiopia; northwards, by the Anglo-Egyptian Sudan; on the west, by the Belgian Congo; and, on the south, by Tanganyika Territory and the Victoria Lake. On the west stands out the great Ruwenzori range of mountains, with two peaks of 16,794 feet and 16,726 feet high, always covered with snow. South of these are the Mufumbiro volcanoes, eight of which range from 10,000 feet to 14,780 feet in height. On the east is Mount Elgon, also an extinct volcano, 14,200 feet high. Hot springs, some of medicinal value, are found near these.

## II. VILLAGE LIFE AND INDUSTRIES

The Baganda are dark-skinned, mostly of chocolate colour, but varying from light brown to almost black. All around them are tribes speaking different languages, many of these of Nilotic origin. It is thought that the Baganda came in days long ago from the Galla country or from near Egypt, and gradually conquered the people in the land and settled down there. As they

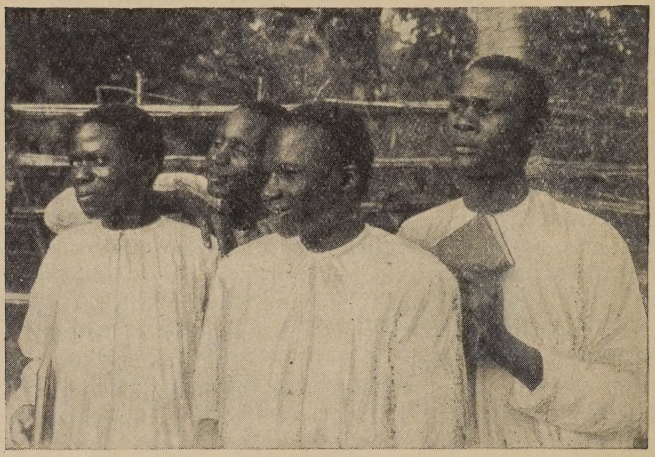
were clever people and united under one king, they became more and more powerful, and raided the people in the countries around for slaves, cattle, and other plunder. Some tribes they made to pay tribute yearly in slaves, cattle, food, etc. The slaves were divided out to the chiefs or sold to the Arab traders, the king, of course, taking the lion's share. It is said that his name of "Kabaka" (the great catcher) came from the quantity of tribute and gifts he received, as he "caught" everything which came his way, and held it too!

The country was divided into twelve large counties, with a great chief over each; each of these had sub-chiefs and headmen under him, each with his proper duty. The counties were held from the Kabaka, and his Katikiro, or Prime Minister, had large powers as chief leader next to him. Any of them (except perhaps the two highest) might be dismissed or put to death at the caprice of the Kabaka, or a new king might choose a new set of chiefs when he came to the throne. All were expected to obey the Kabaka at once, whatever he ordered. Special chiefs were in command of the army and of the great fleet of war canoes; but any leading chief might be sent off by the Kabaka on a raiding expedition.

The people lived mostly in villages, in open plots near the enclosure of the chief, which was fenced with reeds strongly plaited to rows of poles. These grew quickly into trees, as already noted, and made the fence very strong. Inside the outer gate were several small courtyards, with reed gates to each, and in one of these the chief would commonly have his court, and judge cases brought to him. Peasants had plots of ground allotted to them, and did work for the chief in place of paying rent: fencing, road and bridge building, porterage of loads, etc. Every able-bodied man was

expected to turn out at once, whenever the drums beat for war, hunting down any wild beast, or special public work. In most cases a man was free to leave a chief and take service with another. Able men, when made chiefs, soon gathered followers: a brutal or bad one would lose them.

The men built their huts of poles and reeds, like a large round basket upside down, and thatched them



GROUP OF BAGANDA.

down to the ground, leaving a doorway facing uphill, where the reeds were bent upwards and outwards, thus making a small porch at the entrance. Reeds were plaited for doors, which were pulled sideways along a grooved pole laid across the entrance. The earth was beaten hard for flooring and smeared with cowdung; four pieces of palm-pole near the middle made a square frame for a fireplace, where logs could smoulder away safely and slowly.

Upright poles were fixed in rows, four to six feet apart, to support the thatched roof. To enlarge a hut, longer ones were brought in, the whole framework lifted up, and reeds added all round, sloping further outwards, till the right size was made; then all was made firm and the thatch added. Round houses up to ninety feet across could thus be built. Partitions were made either of reeds or of bark-cloth hung on sticks tied across the poles where desired.

Bedsteads were made with a frame of light poles laid over four short notched poles or branches stuck in the ground, and plaited across with reeds, with grass or bark-cloth over them. The floor was covered with fine grass, and the children could sleep on this, or perhaps on a small skin on the grass. Goats, sheep, and fowls shared the huts at night with the inmates. The fowls sometimes proved useful by the noise they made when a stray snake made its way in!

The women do the cultivation, growing plantains, bananas, maize, sweet potatoes, peas, beans, semsem, yams, and varied kinds of vegetables. It was reckoned that a good worker could raise enough food for five people. Peasants had one or more wives, as they were able to pay the dowry, or got them when raiding with the chief. Leading chiefs might have a hundred women or more, but some only would be regarded as his wives; the head wife had a special position of honour, doing little or no hard work. The women and girls fetched the firewood and water, cooked the food, and looked after the house and children. The men and boys did the building, road work, hunting, herding, bridging, fighting or raiding, and porterage. Women weeded the large open spaces kept clear before the chief's enclosure and in front of their huts.

Like most African peoples, they have hundreds of pithy proverbs, and many interesting stories of animals

and their clever doings, especially those of "Mr. Hare" or "Brer Rabbit." These are often most useful in illustrating or teaching lessons from Scripture and in daily life. For instance, "A man may be very thin, but he cannot get down the stem of a tobacco pipe." One thinks at once of the proverb of the camel and the needle as used by our Lord. The first word of a proverb is often used as a name for a person.

Many industries were very highly developed, and some men were skilled as smiths, others as makers of bark-cloth or canoe builders, carpenters, potters, door-makers, skin dressers, drum, harp, or flute makers, carvers of stools, shields, or other woodwork, bowl and pipe makers, tailors, etc. Others were skilled players on instruments, wrestlers, runners, hunters, herdsmen, builders, bridge-builders, etc. All such were well known, the best being called to the Kabaka's service. Basket-making, plaiting of mats, twisting of threads, and similar work was done by the women and girls, intricate and clever designs often being worked in.

The ornamental reed work inside the houses of the Kabaka and head chiefs was wonderful, the reeds being dried and highly polished, and most cleverly bound up with tape fibre from a tough swamp plant, dyed black or dark brown, making special designs on the bright reeds. The patience, care, and skill shown in this work are almost incredible. Even the poles supporting the roof would be covered thus throughout their whole length, as well as the spiral coils of bundled reeds running round and round the inside, from the roof to the ground, several hundred yards in length in all. All this marvellous work, made simply from elephant grass and plant bark from the swamps, shows vividly what can be done by Africans from the natural resources within the reach of all. It is full of encouragement for their future development, because it shows what power, skill,

patience, ability, and diligence exist amongst them, and how highly all these may be trained where the will to learn is present.

It is no wonder that the first white men who saw it all, purely African in plan, design, and execution, regarded the Baganda as deserving of the very best help which Europeans could send to them, and also as capable of profiting by that help to the very utmost, and passing on the benefits to others in Africa.

## III. CULTIVATION, CROPS, TRADING, ETC.

We noted above that many crops grow freely in tropical Africa, and that the Baganda cultivated these fully. The Arabs brought in coffee and cotton seeds, both of which were planted; but they were not of very good quality. The coffee was simply dried in the sun, in the husk, and then chewed, but not roasted and boiled for drinking. The cotton was mostly used for pillows or mattresses, though a few diligent ones spun it by hand, and some coarse cloth was made, which was regarded as wonderful. It really was so, when we remember the difficulties with the simple tools they had.

Trading was mainly in slaves and ivory, which the Arabs bought freely, bringing in cowrie shells, brass and iron wire, beads, calico, guns and powder, coloured cloths, etc., in payment. Goats, sheep, cattle, and skins were used for local trading, and the currency was mainly in cowrie shells or beads, which were used for necklaces and ornamental work: 100 shells would be worth about a shilling, or three to four days' pay.

Direct payment for work was little known, as people worked for their chiefs, or gave fowls, sheep, or goats

as "rent" for the plots. Amongst themselves they exchanged food or goods, or did work for these. Much of their wealth came from raiding for slaves, ivory, cattle, etc., as already noted.

After the white men came to Uganda, changes began slowly at first, as the cost of transport from the coast was so great that little was brought in, except what they needed for their own work or for teaching the people. But when the country had become settled, and the railway made from Mombasa to Lake Victoria, and steamers put on the lake, all kinds of new things were brought in, and each year since then the growth of trade and work has become greater and more rapid. Many Indian traders also came in, and are now found in almost every large village throughout the Protectorate, selling salt, sugar, rice, flour, sweetmeats, matches, paraffin, calico, cotton, needles, etc. They do quite a large trade in this way.

Some better cotton seed was brought in by a missionary about 1903, and different kinds were tried, the most suitable proving to be a kind of *American Upland*, the *Allen* and *Sunflower* varieties being the best. Seed was given out, and the trading company bought the crops grown by the Baganda. It proved profitable, and each year more was planted, till in ten years' time over £250,000 worth was exported. This amount has now grown to upwards of £3,500,000 in one year, paid to Africans for cotton grown by them! The Government control the supply of seed, and inspectors visit the plots in each area to see that the rules made are kept properly, and bad cotton or seed destroyed. This ensures good quality. If bad kinds were allowed the trade would soon be ruined.

Coffee also has been largely grown, the best kinds having been found by testing in the country, and large plantations set out. But the number of pests which

spoil the trees is so great, and the cost of cultivation and carriage so high, that many have been given up, though the coffee is of excellent quality, and brings a good price to those who keep on with it; but the profit is much less than that for cotton, except perhaps for those who grow it on their own plots. This is largely because cotton can be picked and sold without any further preparation, and keeps good if kept dry. But coffee needs special careful attention directly it is picked, and expensive machinery if any quantity is dealt with. The ripe berries are also heavy to carry, so that unless the machinery is near, it is hard work to get them to it. But it is a very good crop for Africans to grow for their own use or for small local sale, and is largely grown for these purposes.

Rubber vines grow wild in many of the forests, but the best rubber trees are carefully planted and tended, and many large plantations have now been made in Uganda. The "milk" from these also needs special attention at once, but it is not so heavy or bulky as the coffee, and can be treated more easily. Also the African grower can often sell the tapping of his trees to some planter with a larger plantation near, and thus get a steady income each year, if he plants the right kind and looks after them.

Many other crops are now grown for export, and a very large trade is done in ground-nuts, semsem, hides, skins, chillies, cocoa, sisal, fibres, etc. Sugar-cane grows well, and sugar factories have recently been established.

With all these new sources of income, and especially from cotton, the people have been able to buy all kinds of goods brought into the country. Calico and good clothing can now be had by anyone who works; bicycles are bought by thousands, motor-cycles and cars by hundreds, and books by tens of thousands. Many

Baganda are building really good houses, some of brick, and fitting them up with good furniture, made in the country, and buying good clothing for themselves and their families.

Good ploughs, hoes, spades, garden forks, and all tools for cultivating can be bought in the stores, at reasonable prices. Oxen have been trained for ploughing and to draw carts. Sawyers cut boards and timbers from the forests, so that good wood is ready for building, carpentry work, or furniture. Large factories have been built for ginning the cotton, and spinning and weaving has been begun in a small way. It is expected that large electrical works will soon be built near the Ripon Falls, producing power for the railway and workshops and light for the towns.

All these new factors bring a large increase of trade every year, both in imports and exports, which now total over £7,000,000 annually.

## IV. GOVERNMENT AND PUBLIC WORKS

Under the old rulers of Uganda the country was divided into twelve counties, each with a leading chief responsible to the Kabaka, or king. Each of these had chiefs of districts under him, and they again had sub-chiefs and headmen over smaller districts or villages. The duties and position of each were carefully laid down. There were also chiefs over the large fleet of canoes, leaders in the armies, and a supreme judge. The system of government was what is called *feudal*, and was extremely well carried out. The Kabaka was absolute ruler over all, and sometimes used his power very cruelly. Suna ordered over 300 to be killed in

one village, because his bearer slipped on some dirt on the road as he carried the king on his shoulders past the village! Hundreds were murdered in pure savagery; others bound by the lake shores and left for the crocodiles to eat. Thousands were killed at the king's funeral, or at the accession of a new ruler if they had opposed him.

There is a long list of thirty-five kings, from the first traditions till now, of whom Suna (1836-1860) and Mutesa (1860-1884) were the most remarkable. The first Arab traders reached Uganda in Suna's reign, and the English travellers Speke and Grant arrived at Mutesa's court in 1862. In 1875 the great explorer Stanley met Mutesa, and was so impressed with all he saw, and with the desire of the king for instruction, that he wrote asking for missionaries to be sent there at once. A party of eight men set out a few months later, out of whom two reached Uganda in June, 1877. Roman Catholic missionaries arrived two years later.

During the reign of Mwanga great troubles arose, and much fighting, and at the end of 1889 he accepted a flag from the British East Africa Company, asking for help from them. In July, 1890, Uganda was definitely included in the British sphere, and in 1893 the British flag was hoisted and a treaty made with Mwanga. In August, 1894, Uganda was formally declared a British Protectorate, and a Commissioner arrived in June, 1895.

During the two years of peace which followed great progress was made. Then came further trouble, fighting, and the revolt of King Mwanga, who finally was captured in 1899 and sent to the Seychelles Islands, where he died in 1903. His baby son, Daudi Chwa, succeeded him in 1897, with regents to help in the government during his minority. In 1893 an Agreement was drawn up for the government of Uganda under the British power.

The old system of government was so good that it was found possible to continue all that was best in it, combined with certain alterations needed. The area was extended in some places, and divided into twenty counties, with a chief over each as before. The Native Parliament contains these, or their representatives, with sixty-six other members nominated by the Kabaka. This "Lukiko" meets regularly and discusses all new laws proposed, having large powers of administration, but subject to British control generally, and with the right of appeal in certain cases to the Principal Court of Justice.

Taxes are agreed upon, and each chief receives a salary according to his position; so that the old system of raiding and plundering is entirely done away with, and every peasant has full rights over his property, with power of appeal in case of any injustice or oppression. Certain lands are allowed for each chief, and a full survey of the country has now marked all these borders, and other lands and estates.

Good motor roads have been made throughout the country, with strong bridges on all main roads over the rivers and swamps, and motor-cars, lorries, carts, and cycles pass over these now in thousands. Government officers visit each district from station centres, and see that all is in order, and examine all records of taxation, work, cases judged, and similar business. When famine comes in any district, food is bought and distributed. Hospitals, dispensaries, maternity centres, and provision for treating disease or accidents have been established throughout the country.

For helping agriculture another department is always at work testing new trees and plants, advising how to destroy pests or disease in cotton, coffee, cocoa, etc., and having control over all these in order to keep out bad kinds or destroy infected plants.

Every effort is made to enable the people to improve themselves, their country, and their children, so that they may grow up strong, well trained, and able to govern their country in the best way. Good positions are open to any who show themselves fitted for them, either under their own chiefs or in Government service.

Household slavery was abolished by voluntary decree of forty native chiefs in April, 1893, and, of course, under the British flag neither raiding nor slave dealing is allowed.

A terrible epidemic of sleeping sickness swept over the islands in the great lake and the areas near its shores, during 1900 and for some years following. After many long experiments and tests, it was finally proved that it came from the bite of the tsetse fly, carrying infection from one to another. The thickly populated islands and districts near were almost emptied of people, and in the end those left had to be removed inland to save their lives. By clearing away the bush and scrub near the villages, it has now been found possible to keep down the flies, and some people have now returned to the islands, having a careful watch kept over them to avoid any return of the dread sickness. Had it not been for the great work of the Government and the devoted work of the doctors, half the country might have been emptied of people by this disease.

## V. OTHER COUNTRIES IN THE PROTECTORATE

The whole area noted in Section I. is divided into five provinces, of which Buganda is chief. In the western province are included Ankole and Toro; the northern

province takes in Bunyoro, Acholi, Lango, and the Nile; the eastern province covers Busoga, Bukedi, Karamojo, and Lobor; and the Rudolf province includes Turkana and Dabossa. Each of these provinces is divided into districts, in most of which there are fixed stations where the officers in charge reside; the four last-named are not yet settled. In Ankole, Toro, and Bunyoro the chief ruler has a title corresponding to that of a king, and a council of chiefs and leaders, as in Uganda, to carry out the duties of government in consultation with the British officers in charge. In other areas the leading chiefs and headmen are directed by these officers, and all are gradually learning their duties and responsibilities.

ANKOLE, to the south-west, consists mainly of rolling grazing lands, on which great herds of fine cattle were tended, the people living almost wholly on milk and its products. Some years ago rinderpest destroyed most of these, and many herdsmen committed suicide in distress at their loss. The herds are growing again, and the people are taking up agriculture as well to provide food crops. The standard of beauty is fatness, and the Mugabe, or king, weighs about 300 lbs., and is carried about in a great basket slung on poles, with relays of strong carriers trotting along to relieve each other. Girls ready for marriage are fattened up with large drinks of milk, and their bodies well rubbed over with butter.

TORO, to the west, is very hilly and mostly about 5,000 feet over sea level, with the great Ruwenzori range towering to the west. Two of the peaks reach the height of 16,794 feet and 16,726 feet respectively, and many large crater lakes are found on the slopes. The higher ranges are covered with snow and ice, yet hot springs are found lower down, some so hot that food can be cooked in them, wrapped in softened banana

leaves. All kinds of crops can be grown, both those belonging to tropical climates and others from colder lands. Coffee, cocoa, oranges, limes, pineapples, sugar-cane, bananas, tea, semsem, ground-nuts, apples, tomatoes, peas, beans, and all kinds of vegetables are found in one or other part of Toro.

The population is small, about twenty only to a square mile; on the whole, they are not so intelligent as Baganda.

BUNYORO, to the north, is fairly hilly, rather drier and hotter than Uganda, and with two large forests in it. It has almost the same area as Toro, each rather over 5,600 square miles, with a slightly larger number of people. To the west are the Lakes Albert (2,064 square miles) and Edward (830 square miles). The people are not so progressive as the Baganda, and in former years were ruled by some very cruel kings. But in recent years they have gone ahead quickly, with very good and intelligent rulers, and show great promise for the future.

BUSOGA, to the east of the River Nile, is rather thickly wooded, formerly densely populated, but greatly thinned out in recent years by sleeping sickness, famines, and disease. It was divided into several districts, each with its own chief, independent of each other, and so never became strong from combined action. A railway sixty-two miles long, made by labour from Busoga, was opened in 1912 near the Nile, from the Ripon Falls to Lake Kioga, as the rocks and rapids prevented steamers being used on that part, though they now run across Lake Kioga and down part of the Nile further north and west. Plantations of coffee and rubber have been made, and here also the people are moving forward, some showing great intelligence. The country covers about 10,000 square miles, with about twenty-five people to the square mile.

All these countries of Ankole, Toro, Bunyoro, and

Busoga were either raided and plundered by the Baganda in former years, or else paid tribute to the Kabaka, as being more or less under his power. Now all are equally and justly governed under the British rule, with every opening for growth and development of the powers of each.

The eastern boundary of Busoga looks like a long green wall of dense groves of plantains, and to travellers coming from the high plateau of short grass eastwards in Kenya, it seemed like coming from a desert into a land of plenty. In the old caravan days the porters simply revelled in the food and drink found so plentifully as they reached Busoga.

BUKEDI, to the north-east, contains 3,500 square miles, but with about 100 people to the square mile. The people wore little or no clothing, and every village was practically independent, simply with a headman or council of elders in charge. Eastward stands the extinct volcano of Mount Elgon, 14,200 feet high, with the caps of the hills covered with snow at times in the rainy season, one being called Nkoko Njeru—the white fowl. On the slopes of the hills are many large caves, with quite a large population living in them. All these people are now getting the chance of improvement, and some recent exhibitions of native crafts and work have astonished the white visitors by the diligence, skill, and cleverness shown.

TESO, to the north, is lower, flatter, and hotter, with an area of 4,150 square miles, and about seventy people to the mile. They, too, lived like the Bakedi in villages, but were probably more brave. But the greatest change has been brought there by the introduction of the cotton plant, as the soil and climate proved to be specially suited for this, and it is now the great centre of this crop. It is a wonderful sight to watch the people crowding in after the harvest, bringing their cotton for

sale. See this chief coming proudly at the head of his people, loaded with bundles, and then going off with his money to buy bicycles, and himself and a row of seven wives, with hardly a stitch of clothing on any of them, riding proudly away on new bicycles! At the book-shop, too, one can hardly get near for the swarms of people eager to buy books, emptying the stock faster than loads of new supplies can be hurried up from Uganda.

In the other areas noted, settlement has not yet got so far forward; the people are more backward, timid or hostile, and progress is slower, though it is gradually being made.

## VI. EDUCATION, BELIEFS, AND RELIGION

For centuries past the life of the people in Africa has mainly been governed by their fear of evil or unfriendly spirits, mixed with prayer and offering to them and to the spirits of their ancestors. Their idea of a future life was that somewhere in the underworld the spirits of the departed lived on, somewhat as on earth, and that they might bring good or evil to the living, according to whether they were made friendly by offerings, or neglected. Thus, at the death of a great chief or king, hundreds or thousands would be sacrificed to attend them in the spirit world, or some would commit suicide to go with their leader. They believed that powerful spirits dwelt in the lakes, rivers, great rocks, or mighty trees; that some brought smallpox, earthquake, pestilence, famine, or war; while others could bring good fortune. But of a loving God who cared for Africans as His children, giving blessings daily to them, little

or nothing was known, though some tribes had vague traditions of some great Power ruling over all, and others have ideas which suggest remnants of very old teachings about sin and righteousness. In Uganda all these ideas were found, and many stories are told which show how they affected the life of the people daily.

The Arabs brought in some little knowledge of God, and Mutesa showed great interest when Stanley told him of the Christian faith, and had some portions of the Bible translated to leave with him in writing. In response to his earnest request, some missionaries arrived in Uganda in 1877, and began at once with translation and teaching. This was the beginning of Christian education, which has grown so wonderfully in the fifty years since then, and utterly changed the life and conditions of the nations all over that area.

Great difficulties and much opposition faced the missionaries and their pupils when the cruel Mwanga became Kabaka in 1884, and the burning to death of some of the Christian boys in 1885, the murder of Bishop Hannington, and killing of many Christians in 1886, stirred people's hearts everywhere. Three boys, Serwanga, Kakumba, and Lugalama were dragged by a howling mob to the edge of a swamp, for execution. Drawing long knives, the executioners slashed off their arms so that they could not struggle. Then, putting the bleeding boys on a heap of wood, they set fire to it. Serwanga called to the chief Mujasi, "You are a Mohammedan: you believe in Allah the merciful: be merciful." But Mujasi had learned as a Mohammedan to have no mercy on the infidel. So in the agony of fire these boys died, and many more after them, martyrs for the Faith in Christ. Many Baganda read in secret, often in peril of life, and the work of translation and printing Gospels and reading primers went on apace.

Baptisms multiplied until the Christians became numerous and powerful enough to compel attention in Uganda, and to win help and influence in England.

Little "synagogues" were started in the country villages about 1893—now called "bush schools"—and these may be regarded as the beginnings of education for the country as a whole. In these, pupils of all ages were taught the alphabet, syllables, and how to read. The Gospels were their "Readers," and by the end of 1896 the whole Bible had been translated, and could be bought soon after in whole or in small portions. Reading was always regarded as intended to lead on to Baptism and a Christian life. Converts were taught that they ought to help to teach others, and many gave themselves to this work, either freely or for enough calico for their clothing, and the use of a small plot of land for growing their food.

The arrival of the first five lady missionaries in 1895 made possible a great advance for the women and girls, who from that time had their own special teachers and trainers. No country can advance beyond the position of the women in it. Africans must have their women trained and well taught, where they desire their country to be improved and well governed. If they are well trained, they teach their children good customs, and thus each generation improves, as far as they are willing to follow up the best teaching in their lives day by day. It has taken white people very many years to learn this, but Africans can now see it quickly, and learn how it works out in other lands and people.

As the teachers became more in number and better trained, larger and more advanced schools were built, both in Uganda and in the countries around. Teachers were sent far afield to help those people whom they or their fathers had formerly raided and plundered. Books of many kinds were translated or compiled on school

subjects, church history, commentaries, African stories and history, agriculture, hygiene, etc., until a library of at least eighty books is now available.

Boarding-schools were next started, where boys, and then girls, could be taught more regularly and have more advanced lessons than in the country schools. Now, every country round Uganda has at least one of these schools. In almost all the large districts good "central schools" have been built, to which pupils can go from the smaller village schools, and then, if they wish, from the central to the higher schools, and then to the training schools or colleges. Scholarships are open every year to boys and girls who can pass the examinations, so that most of their fees are then paid to give them the best education. So that even poor children have now the chance of winning their way to the highest posts, if they have the ability and are willing to work hard.

Some of these have been trained to be schoolmasters or head teachers, and one at least is in full charge of a large school of over 400 boys, where the teaching and the discipline win the admiration of all who visit it. Almost all the leading chiefs in the country have been trained in one or other of these schools, and in a few years' time no one is likely to be appointed as chief unless he has had a good education.

Nearly all the schools in the country have been built and paid for by the Africans themselves, and almost all the fees come from their own pockets. Until a few years ago almost the whole of the education was carried out through and by the missions in the country, with very little assistance in the way of funds from Government sources. The latter made small grants yearly to help the school work, but most of these were given for special objects, and the general teaching in country villages got barely any help from them.

But the Government have now taken over the control of the work of education, with a Director and large staff of qualified teachers, and are giving fairly liberal grants to assist the mission schools, as long as these conform to the standards laid down. All the village, central, high and boarding schools, with over ninety-five per cent. of the pupils, are still carried on by the missions. The

Typical Village School.

Government appoint inspectors for all, and have built a training college in Kampala where special training is given in technical work, and in the medical and official duties required for Government service. Pupils who desire this training go there from the best mission schools, so that it "gets the cream" of the young men after all the hard work of preparation has been done.

For training of evangelists, senior church-teachers and clergy, other training colleges are maintained by the missions, and are open to men of all nations in the Protectorate.

It is well that all head teachers should know something of agriculture, as most Africans get their living by it in one form or other. So all are given practical work in the plots or plantations belonging to the good schools, to enable them to guide their future pupils wisely in this good work. That great African leader, the late Dr. Aggrey, always taught that this work was one of the most important in all Africa.

Games are given their full place also, especially football, which Africans generally are very fond of. Regular competitions are promoted between the schools, and football, cricket, races, swimming, jumping, wrestling, and other African games are all keenly contested. Cups or prizes are given freely, and the school which wins the special shield is very proud of itself, as it deserves to be, as they are not easy to win.

Technical work, carpentry, printing, building, etc., are also taught in many schools, and very many skilled workmen are now found all over the country. Fine brick schools and churches, built entirely by Baganda, are now common, and some splendid examples of carved woodwork and pulpits made by them can be seen in many places. The three great brick cathedrals win admiration from all visitors. In one of them the four central pillars under the dome show the first example of dressed stone-work ever seen in the country. While these were being built, the late Sir Apolo Kagwa brought a Mohammedan chief to show him what was being done. The chief covered his mouth with his hand —as if speechless with admiration—and then said, "Now we know that your God is the true One, since He has given you the wisdom to cut stone like wood and build it up in this way."

All the African teachers in the village schools and churches, the clergy and schoolmasters, are paid by gifts or fees from Africans. They are also most liberal

in giving their work or money to help with building. Many of the chiefs gave thirty per cent. of their gross rents received from their tenants for several years to help in building the Anglican Cathedral, besides helping with schools and church work in their own districts. It shows how they have learned the great lesson taught by our Lord: "Freely ye have received, freely give."

There are now (1927) over 300,000 pupils altogether in the hundreds of schools all over the Protectorate, so this alone shows the wonderful progress made during the last thirty years or so. To watch a stream of 400 boys coming from a church service in their clean white dress, all in good order, or to see teams of them competing keenly in a closely-contested footer match, is a sight not easily forgotten; while the hard patient drudgery of the village teachers year after year, and the diligent work of the evangelist, pioneer African missionary, or country pastor, fills one with admiration and thankfulness. The story of *Apolo of the Pygmy Forest*—to give one example only—shows what wonderful work God has done and can do with Africans who are wholehearted in His service.

Apolo, a converted bhang smoker, at one time working along with a heathen witch-doctor, in later years set out as an African missionary to the tribes beyond the pygmy forest. The leading chief, jealous of his success, had him brutally thrashed, and ordered him out of the country. Apolo, in his love for Christ, refused to go. Again he was whipped without mercy, and thrown unconscious into the long grass, with the savage remark, "If he is not dead, the wild beasts will soon get him." Found and nursed back to life by an old woman whom he had taught, he returned again to preach Christ who died and rose again, until even his persecutor came and begged for forgiveness, and hundreds were won to the service of the Saviour who could enable Africans to

endure and to suffer thus for His sake. It is no wonder, with teachers like that and leaders like the late Sir Apolo Kagwa, K.C.M.G., and others like-minded with him, that Uganda has been changed so marvellously in fifty years, through the power of God using both Europeans and Africans in one great united uplift of a former slave-raiding nation.

## VII. MEDICAL WORK

In former days, when Africans were sick, they would use charms, incantations, burning, cupping, or perhaps chewed-up herbs as remedies. Some would go to the "medicine men." Many cruel acts were done by or through them. "The dark places of the earth are full of the habitations of cruelty," and when the king was ill people would often be put to death, in the hope of curing him, or for obtaining some part of the victim's body as medicine for healing. Yet there is no doubt that some of the herbal remedies, rightly used, were of great value, and terrible wounds have been known to be cured, often largely because the patient was determined to get well. But in the great epidemics of smallpox, plague, sleeping sickness, etc., the Africans were helpless, and the great sacrifices offered could bring no remedy. All this remains true today over many areas still outside the medical knowledge we now have, especially in parts of tropical Africa.

Dr. Livingstone was the greatest amongst the pioneers who began to bring the gifts of healing, as a medical missionary, through the heart of mid-Africa. In Uganda many of the early missionaries knew a good deal of simple medicine, and were able to bring relief to num-

bers of sick people. But the first definite hospital work there will always be associated with the name of the doctors Cook, dating from 1895. Beginning with a small shed built of reeds, the work has grown in thirty-two years into a great hospital known not only throughout Africa, but far beyond it.

Twice over the main building has been destroyed by lightning and fire; yet each time it has been rebuilt larger and better than before. There are large wards for men and women, separate; others for Indians, Europeans, and African chiefs; X-ray room, operating theatre, engine and battery house, with electric light through all. Then the splendid new Maternity Training School, where so many lives are saved, and nurses trained to help and advise African women all over the Protectorate. The whole is probably the finest hospital anywhere in Africa.

In the Toro, Teso, and Ruanda countries other hospitals have been built as "children" of this great one. Dispensaries have been built in many outlying districts, receiving their supplies from this centre in Kampala, and visited from time to time by the doctor. Young Africans are trained as nurses and dispensers, and help splendidly in all the work.

The Government also have built other hospitals in each province, and have a large staff of doctors and nurses. They also give liberal grants towards helping the mission medical work, which always holds the first place in the affection of the people. They also did splendid work in research, and to their efforts is due the discovery of the cause of sleeping sickness, through the genius of the devoted doctors, some of whom gave their lives in experiments over it.

Another branch of Government medical work deals with sick animals, and great results were attained during the epidemic of rinderpest. Constant attention is given

to all diseases to which animals are subject, and much suffering is saved. Another department deals with insect pests which destroy or injure crops of all kinds, and here too wonderful results have been gained; crops threatened with extinction have been preserved, and thousands of pounds saved to the people.

But in all the mission hospital work, the great object is that of bringing the Gospel of Jesus Christ into the hearts and lives of the patients. All the work is begun and carried through with prayer, and daily services and teaching of the love of God are always part of this medical work.

In the Great War the hospital was more than crowded, and sometimes 500 at once would be brought in for attention, when 120 was the full complement of beds available! Africans, English, French, Germans, Indians, men of many tribes and nations were all there at once, all receiving the best possible care, and many learning for the first time what the love of God meant.

## VIII. CONCLUSION

We have now learned a lesson full of help and encouragement for Africans, from reading the wonderful results which have come in Uganda from patient steady work, under wise and good leaders, and trust in the power of God. Europeans and Africans, Missions and Governments, have united in all kinds of ways to improve the country and peoples, and to teach the best methods of sound growth and government.

There is a proverb which says, "The man who never makes a mistake never makes anything." So we know that mistakes have been made at times, and will be

made still. We need to learn each other's point of view, and to allow for it, even when we do not quite understand it. Thus let us work together with confidence, trusting in God who loves us, so that we may all try our best to make our country and people better and more contented year by year. It is a great thing for Africans to have the story of Uganda to help in this. It gives them great reason for confidence.

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